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Commemorative Discourse

On the Death of

Hon. Edward A. Newton,

Delivered in St. Stephen's Chapel, Boston,

By

The Rev. George M. Randall, D. D.

Requiescat in Jesu.

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A Man of God.

A

COMMEMORATIVE DISCOURSE

ON THE DEATH OF THE LATE

HON. EDWARD A. NEWTON.

Delivered in St. Stephen's Chapel, Boston,

ON THE EVENING OF THE

SIXTEENTH SUNDAY AFTER TRINITY, SEPTEMBER 28, 1862.

BY

THE REV. GEO. M. RANDALL, D.D.

Rector of the Church of the Messiah.

BOSTON:
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1862.

St. Stephen's House,
Sept. 1, 1862.

Rev. G. M. Randall,

Dear Doctor—I am anxious that we should, as well for our own profit and comfort, as for the love and respect we bear our late friend, the Hon. Edward A. Newton, suitably notice the loss our Church, in Massachusetts, has suffered, in the death of one of the oldest, most useful, and most devoted of its members.

Will you, therefore, do us the favor to prepare a memorial discourse for the occasion, to be delivered at St. Stephen's Chapel, at such time as will suit your convenience? Dr. S. P. Tuckerman will arrange and conduct the music on the occasion.

Very respectfully,
your friend and brother,

E. M. P. WELLS.

Boston, Sept. 6, 1862.

Rev. and Dear Bro.—Your note of the 1st inst. reached me at Warren.

It would afford me much pleasure to contribute any thing in my power, to perpetuate the memory of one so worthy of grateful remembrance, as our late much respected and mutual friend, Mr. Newton.

I would gladly comply with your request, had I the requisite material for such a discourse as would do justice to his character.

If you will accept what I may be able to prepare, with the limited means at my command, I will venture to undertake the labor to which you have invited me.

The last Sunday evening in the this month will best suit my convenience, as the time for its delivery.

Very truly yours,

GEO. M. RANDALL.

Rev. Dr. Wells.

B
N562r

SERMON.

"A MAN OF GOD."—1 SAML. IX: 6.

THE noblest name ever bestowed upon a mortal, was given to the prophet, when he was called, "*A man of God.*"

The lapse of ages has wrought no change in the glory of this title. It is now, as it ever must be, the highest designation, that a human being can attain in a fallen world.

The children of men, are naturally ambitious. They aim at distinction, and struggle for titles. Rarely is one found so strangely unrelated to the world around him, that he neither seeks nor desires a place of prominence or power, and cares not for the record of his life, which others are to read. The distinctions of the world are sometimes accorded to him who labors for them, though rarely to the full measure of the ever expanding demands of his ever aspiring spirit.

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This universal disposition is early developed. The young man aims to be a man of wealth ; or, he desires to be a man of talent ; he strives to be a man of influence ; he covets the place of a man of power; he is anxious to be a man of learning. Honors have a charm for his young eye, and he wants to wear them, just so soon as he reaches a man's estate.

Nor does this feeling subside when the ardor of youth gives place to the sterner qualities of mature life. It marks distinctly, the manhood of the race, until it reaches the second childhood.

Yet, how like man himself are the distinctions for which he lives and labors? They are here to-day and are gone to-morrow. Like the morning cloud, they take on the form of substantial beauty, and stand above the horizon, emblazoned by the glories of a rising sun, and in an hour, they have vanished. They have faded away, like a dissolving view, beyond the reach of any resurrection of earth.

In contrast with all this, there is an abiding distinction, which towers infinitely above them all; lies beyond the ebb and flow of the tide of human event; is at the mercy of no fickle fortune, and which neither comes nor goes at the capricious bidding of the popular will; it is the immortal honor

attained by Samuel the Seer, when he received the title accorded to him in the text: "A MAN OF GOD."

That name, above every name of earth; that title, before which every honor of the world pales into a blank, is within the reach of every child of Adam. There is no better passport for the living, no nobler eulogy for the dead, than that which is found in this appellation. But this distinction is not limited to the ages of time. It goes with the soul, in its joyous journey to paradise; and while it marks the track of life on earth, with a bright line of celestial light that makes the memory of the saint precious and profitable, it sheds a halo over the spirit in the spirit-world, which in the celestial atmosphere of heaven, is intensified into "a crown of glory that fadeth not away."

It surely becomes us, to have an intelligent appreciation of those elements of character which constitute a claim to this great prerogative of immortality.

"A man of God" is he, who, while he believes in God, keeps his heart and life in harmony with his belief. He walks and works as under the eye of that Omnicient Being, who takes cognizance of every thing of earth, from the fall of a sparrow to the founding of an empire; to whom he is to "render an account of the deeds done in the body," when that body has done its deeds; looking daily

and diligently to Him for direction and for protection, and for that perennial blessing, which alone can crown his life and its labors, with the abiding glories of a true success.

Recognizing the Sovereign of the skies as the supreme source of every good, he walks humbly before Him in a conscious sense of his unworthiness, and has no proud looks, nor defiant thoughts, nor rebellious words. The spirit of an humble submission and a holy obedience rules in his heart, controls his life, and identifies his career with the cause of Heaven.

The "man of God" believes the Word of God, and receives it as a revelation of the Divine will: a message from his Father to himself, written for his learning. He believes in its inspiration, in its infallible wisdom, its gracious promises, its Divine laws, its system of salvation. He makes it the rule of his life in time,—the foundation of his hope in eternity. He loves it and he honors it, and holds fast to it, as the most precious treasure, that the Creator has committed to his hands.

The "*man of God*" is a man of prayer. His filial, fervent love makes him such. As a child, he seeks for communion with his Father in Heaven. To Him he looks, and delights to look, for pardon for the past, for strength for the present, and for

direction in the future. Feeling his sinfulness, he hastens to confess it; conscious of his entire dependence upon the bounties of the Divine hand, he implores the gift which both soul and body require, and as gratefully, thanks the mercy that bestows it.

He sees the hand of the Almighty, in every event that betides his pilgrimage, and seeks to have his prosperity and his adversity sanctified to his best good.

The "*man of God*" is, moreover, a man of faith. This is the light of the law by which he walks, and by which he sees two worlds at once. By this his religion is made a reality. His faith in the power and wisdom and goodness of Him, in whom he believes, is firm and abiding. He has faith in the Gospel, as the only way of salvation, in all the means of grace therein ordained, for the rescue of a ruined world, from the joint dominion of death and the devil.

The "*man of God*," has faith in the Son of God: in His divinity, in His atonement, in His intercession, in His all sufficiency, as the Saviour of mankind.

He has faith in the Holy Ghost as the world's regenerator; the soul's sanctifier; the christian's comforter.

The "*man of God*" has faith in the church of

God, because it is the church of God. It is, in his eyes, hallowed by the promised presence of Him who founded it upon the rock of his own immutability, and has replenished it with the life giving graces of His Holy Spirit; and has cast about it the shield of His own divinity, so that "the gates of hell shall never prevail against it." He has faith in it, as the divinely ordained reformer of the world, in its ultimate triumph over all opposition; in its grand consummation of the great work of evangelizing the kingdoms of the earth, so that they shall become the kingdoms of Christ. Hence he is loyal to it; loves it, serves it, defends it; labors to extend it, delights to *dwell* in it, and hopes to *die* in it.

The "*man of God*" honors the ordinances of God, by promptly receiving them, and devoutly employing them, because they have been divinely established. It is the divinity of their authority which is to him, conclusive of their necessity. Hence, he neither dares nor desires to undervalue them, nor to neglect them. He does not allow the superstitions of any class of christians, to draw him into an undue estimate, nor to drive him into an unlawful neglect of what God has ordained as sacraments in His church. He holds to them, honors them, uses them, as the creations of Christ for the special spiritual benefit of his people. He

makes them just as important as Christ made them, no more and no less. He is not afraid to place this value on them, feeling that when he rightly reverences and duly employs them, he honors Him who ordained them, and receives a spiritual benefit in his own soul.

The "*man of God*," is he who is no longer "a man of the world." He has learned, and is acting upon the lesson, that he "cannot serve two masters." He has submitted himself to the sovereignty of the Most High. Having surrendered his own will to that of his Maker, he subjects his reason to Revelation, and thus completely subordinates the human to the Divine; hence he does with a willing heart and ready hand, whatever God requires him to do, whether he be able to see the reason for it or not. His life is, therefore, always and everywhere, marked by a spirit of hopeful, trustful obedience.

The "*man of God*," is a man of holiness; since "God is holy," and "without holiness" no man can see God. He aims to be perfect as God is perfect, and holiness is the crowning excellency of that perfection. He seeks to clear himself of the entanglements of sin, and to wed his heart and life to the principles and the pursuits of the undefiled.

God in man, is the immaculate model of the "*man of God*." Jesus Christ is his great exemplar.

To walk in the steps of the Son of God, as He walked when he was in the flesh, to have His mind, to cultivate His spirit, to imitate His conduct, to obey His precepts, to follow after Him and as near to Him as he can, is the aim and the effort of the "man of God." All his duties and all his pleasures are graduated by the scale of a divine love and law, marked by the unerring hand of Jesus. Hence, as a sinner, seeking his salvation, as a saint glorifying his Redeemer, and laboring for others' welfare, he abides in the church, and proves by the soundness of his faith, by the faithfulness of his labors, and by the integrity of his heart and life, the genuineness of his profession.

But the "man of God" is not only a *faithful christian*, but *a dutiful citizen.* He regards Jehovah as the King of two kingdoms, and himself the subject of both. Hence, he is as careful to be as correct in his business as he is devout in his devotions; and is loyal to the State and to the Church, since the government of each is divine.

In rendering to "Cæsar the things which are Cæsar's," in "honoring and obeying the civil authority," in cheerfully bearing the burden of the public weal, in promoting good order, in respecting the laws, in sustaining the government, he does what he deems to be the duties of his religion; and thereby shows to the world, that he is "*a man of God.*"

When God calls the "man of God" to die in defence of the faith, then he goes cheerfully to the stake, to receive the crown of martyrdom. When "Cæsar" calls him to the scene of fiery conflict, in defence of that Government, which Heaven has ordained, and under which Providence has placed him, then he promptly heeds the call, and goes firmly forth, as "a man of God," to fight for that heritage of liberty which Heaven has given him to use, to enjoy, to defend, and to transmit.

The "man of God" unites in his life, the saint and the citizen, and by his consistent conduct adorns the character of both. He ignores no duty, flinches at no hardship, rightfully demanded of him, in Church or State. He manfully stands forth to bear the common burdens, to do the common duties, and to share the common dangers with those who are united with him, in the same household of faith, or in the same national family.

The "man of God" manifests his faith by his works, and carries his religion into the world wherever he goes, and by its power, hallows whatever he does, and thus reflects to all about him, the brightness and the beauty of the Sun of Righteousness.

I need not pursue this analysis further, to show the nature of that imperishable distinction accorded to the prophet, in the words of the text, and to

which the children of men may now become entitled, by complying with its conditions. Nor need I detain you, by a recital of the honors which attach to such a character, and the rewards which crown it.

We all know, very well, what was the ministry of Samuel. He was a Prophet. God commissioned him and commanded him to go forth and make known the word and will of Heaven. He obeyed the divine behest, and manfully did his duty, in his day and generation, and received his reward.

The "*man of God*," of to-day, has not only a place in the Church of God, but a mission in it. It is not the mission of the Jewish Prophet, nor that of the Christian Ministry.

It is the duty of some to seek the Priesthood, because God calls them to it. It is equally the duties of others not to touch the Priesthood, for the reason that God never has called them to it, and never means to call them to it. He sees and knows that these persons can serve Him and His cause, a great deal better out of the ministry than in it.

The Priesthood is only one of a multitude of modes of honoring Heaven and blessing man. In our Church, the office of the laity may be made hardly inferior to the office of the Ministry, in the results of its influence.

"A man of God," who justifies in all the relations of life, his claims to this distinction, has a harvest field before him, a pressure of duties upon him, a crown of glory above him, that constitute a combination of incentives to earnest effort, which has rarely fallen to the lot of any of earth, in ancient or modern times.

The *Christian Church* is made up of a ministry of three Orders, and the Lay Order of Brethren. The *Laity* are as essential to the church as the ministry; since if either be wanting, the church is incomplete.

Men are not born ministers, as under the Jewish dispensation; they are ordained into that office. The first qualification demanded of him who seeks the ministry of Christ, is, that he shall be "a man of God." The ministry are, therefore, taken from the ranks of the Godly laity.

The body of believers constitute the great working army of the faithful. They are the leaven, whose mission it is, to leaven "the whole lump," and by contact, to communicate to a lost world, the elements of a new life.

This is the ministry of the *men* of God, though they be not, and never are to be, officially, the *Priests* of God. They have an office, not more subordinate to, than distinct from, those who are commissioned to preach the Gospel and administer

the sacraments. In no branch of the Church Catholic is the Order of the Laity more distinctly recognized and directly employed as an elementary part of its constitution in legislative, executive and missionary departments, than in the Protestant Episcopal Church in the United States. No where has the laity a fairer field for that influence, which shall tell directly upon the onward advance of the Kingdom of Christ, whereby the dominion of darkness shall be converted into the empire of God.

In parochial and Diocesan organizations; in the more general institutions of the Church; in Missionary Boards; Bible, Prayer Book and Educational Societies; in Sunday Schools; and as Lay Readers, the earnest Layman, loyal to the Church by virtue of his character as "a man of God," faithful to his trust in "that state of life, to which it hath pleased God to call him," neither falling below nor seeking to rise above his true place, may do a work which shall as much honor God, and aid the Church and bless the world, as that which is done by another, who has a commission to preach the gospel and administer the sacraments. We can hardly over-estimate the importance of the great body of Godly men in the Christian Church, in the present age; men who are intelligently religious, piously earnest in the work of the world's salvation; firm

and efficient in their profession, faithful in all their duties, humble and holy in all their labors.

Such a phalanx of saints, who advance in seried ranks, unmoved by winds of doctrine whifling about them, or a frowning opposition standing before them, verify the estimate which the late revered Bishop Griswold placed upon them, when he said: "*The laity are the hope of the Church.*"

But the "man of God" has a place in the world, and a power there, which makes him potential for great good. In his conduct as an upright man of business, as a reliable member of the community deeply interested in all that promotes the public welfare; in his wholesome example, liberal benefactions; in his loyalty as a good citizen, as the friend of good order, and the promoter of a true progress, the man of God wields an influence in the heart of an ungodly world, which signalizes his career, and extorts from the unbelieving a testimony to the excellency of true religion, while he is made the means of incalculable benefit to his fellowmen. When such an one is removed from earth, the world loses a friend, the church loses a saint, and eternity gains a glorified spirit.

For the death of such an one, we mourn, because we are bereaved; and yet we may rejoice, because our temporary loss is his eternal gain.

We weep when we lay his baptized dust on the hallowed bosom of its mother earth. But we rejoice, when we behold the handwriting over the door of the tomb: "A MAN OF GOD."

The thought of a soul at home, in Heaven, replaces the sighs of sorrow with the solace of enduring hope.

When one who has more than filled the allotted three score years and ten, and crowned his long life with abiding testimonials to his character as "*a man of God*," is called out of time, it is fitting that the close of such a career, honorable to himself, serviceable to the Church, and profitable to the world, should receive a respectful notice from his brethren, who know and appreciate the fruits of his life.

When I say of that distinguished layman of this diocese, whose recent death, we are here met to commemorate, the HON. EDWARD A. NEWTON, he was a "MAN OF GOD," I pronounce his highest, noblest eulogy.

Mr. Newton departed this life at his late residence in Pittsfield, in this State, at two o'clock on Monday morning, August eighteenth, in the seventy-eighth year of his age.

For eleven weeks, he had been alarmingly ill with pneumonia. For the first time in his long life of seventy-eight years, was he confined to his bed

by severe illness. This period of weariness and pain, was peculiarly trying to one of his active habits of mind and body. He bore it without a murmur; and in his patient, cheerful resignation, exhibited that true christian heroism which enabled him to meet the king of terrors without a fear, and to sweetly fall asleep in Jesus, when the final summons came.

Mr. Newton was born in Halifax, N. S., on the first day of May, in the year 1785, and was the second son of Henry and Ann Newton. His great grandfather, Thomas Newton, who died in Boston, in 1721, was the Attorney General of the Province, and Comptroller of the customs, and one of the first to assist in establishing the Protestant Episcopal Church in this country. He was warden of the first Episcopal Church in Massachusetts, in 1704. To the memory of his distinguished ancestor, our late friend erected a mural tablet in King's Chapel, in 1853.

Mr. Newton's father was for fifty-one years, the Collector of the port of Halifax, N. S., and for half a century was a member of the Supreme Council of the Province. His son, Edward, enjoyed the advantages of school until he was fourteen years of age. His father died when he was sixteen years old, and in consequence of the destitute circumstances in

which his mother and her children were left, he was compelled, at once, to depend upon his own exertions for a support. That spirit of indomitable energy and enterprise for which he became distinguished, and which contributed so largely to his success in life, was early developed. When he was seventeen years old, he borrowed £200 and chartered a small fishing schooner for a trading voyage, along the coast. This speculation resulted in a serious loss. He then went to Liverpool, in Nova Scotia, and was employed by a Mr. D'Wolf, as a clerk in his store. This gentleman was a passenger with him, on board the packet, on a previous voyage, and noticing the lad dressed in a "*check shirt*," and regarding this as an evidence of humility and energy, he was strongly prepossessed in his favor, and made a contract with him to attend his store.

A change in his employer's business affairs, the next year, left him without employment, and he directed his steps to the United States, whither his mother and her large family of children had removed the previous year. In June, 1804, he landed at Portland, and proceeding to Boston, he obtained a situation in the mercantile house of Stephen Higginson & Co., who were largely engaged in the East India trade. After continuing with them for a year, he embarked in January, 1805, in

one of their vessels for India, in the capacity of assistant to the Captain, who was supercargo. He landed at Madras, and though not twenty years old, was left alone there, entrusted with thirty thousand dollars, to execute the business which had been committed to him, without any friend or counsellor to direct him. Having succeeded in accomplishing the purpose for which he was sent out, he remained for several months waiting for an opportunity to return home. He improved this interval in obtaining information relative to the India trade, and in cultivating an extensive acquaintance among the European residents, which was subsequently of great advantage to him. It was during this period of business leisure that he first cultivated a taste for reading, which up to that time, he had very much neglected. A friend advised him to make it a rule, not to sleep until he had read at least two hundred pages, 8vo. of some useful work. This he did, and continued the practice for many years afterwards. On his voyage home, in 1806, he landed at the Cape of Good Hope, where he remained until the following year, when he returned to the United States. His earnings during his absence, were nearly all consumed in the support of his mother and her family, so that when he returned to Boston, he was nearly as poor as when he left home, yet rich in the

honorable reflection that he had been able to contribute to his mother's support.

In 1808, he again left home, to prosecute an enterprise which he had long entertained, and by the aid of friends, was now enabled to carry out. For this purpose he sailed for England. There he chartered a ship for India. His business boldness is here illustrated by the fact, that he had borrowed fifteen thousand dollars, which was his entire investment, and yet he had contracted to pay freight out and home, amounting to thirty thousand dollars. At this time he was but twenty-three years of age. This voyage was a great commercial success, and laid the foundation of his subsequent fortune. On his arrival at New York, he disposed of his cargo, with the exception of one article, to sell which he bought a schooner and went in her to St. Domingo. On his return to the United States, after paying all his indebtedness, he found himself worth fifteen thousand dollars. All this was accomplished before he was 24 years old.

He had been religiously educated in the Church of England, but had made no profession of his faith. When in Madras on his first voyage, he was in the habit of attending very regularly, the Military Chapel on Sunday, while the great body of his acquaintances, among the civilians, rarely ever entered a place of worship.

On his second voyage, to and from India, he scrupulously observed the Sabbath Day, to keep it holy. He read every Sunday, regularly, by himself, and occasionally to the Captain, when he would permit it, the full Morning and Evening Service of the Church, together with several chapters of the Bible. Nor did he allow himself to read any other than religious books on that Holy Day; a rule which I have good reason to believe, he conscientiously observed all his life.

Such a course of religious practice on the part of a young man who did not pretend to be a professor of religion, is indeed extraordinary, and shows how successful had been his training in the church, while it developed that deep sub-stratum of principle, on which he was erecting the fabric of a noble character, which should show him to be "*a man of God.*"

In February, 1812, Mr. Newton sailed again for India, as supercargo. On the return passage from Madras, the ship was captured, near the island of St. Helena, by an English privateer, who gave them the first intelligence of the war between the United States and England. He was carried to Ashburton, whence he soon embarked on board a cartel, and arrived in Newport in May, 1815.

This year, he entered into copartnership with two others, for the transaction of commission business

in Boston, which was so far unsuccessful, as to result in the loss of nearly all the property which he had accumulated.

In the autumn of 1816, he left the United States for Calcutta, where he continued to reside until the year 1825. During this period, he visited this country once. Soon after his arrival in India, he became a partner in the most important agency house at that time in that country. He conducted the correspondence of the company. This responsible position brought him into the best society of Calcutta. Three of the partners of this firm subsequently became, after their return to England, members of the English Parliament. Here, Mr. Newton's commercial success secured a fortune, which enabled him to retire from business in 1825, affording him ample means of support, enabling him, at the same time, to enjoy the luxury of a large philanthrophy.

The most interesting feature of his residence in India, and on which he himself delighted to dwell with profound gratitude to God, was his intimate relations with the great and good men whom he met in Calcutta — the heroic pioneers of the Gospel in that benighted country — the advance guard of that noble army of missionaries, who went forth from England and America to the conquest of this great strong hold of idolatry.

Up to this time, Mr. Newton had not been a communicant. Strictly moral, he was, in many particulars, strictly religious. Associated with "all sorts and conditions of men," many of them much older than himself, far away from the restraints of home, and the influences of christian institutions, and the elevating and restraining power of christian civilization, he nevertheless so adhered to the principles which pious parents had planted in his heart, that he manfully withstood the temptations of ungodly companions, and held fast to his integrity as a child of the church. This was particularly manifested in his strict observance of the Sabbath, both at sea and on the land. He has been heard to say that he remembered but *one* instance wherein he had been guilty of desecrating the Lord's Day, and this had caused him grief all his life long, whenever he had thought of it. This is surely a remarkable fact, and worthy of all praise, when we consider the circumstances in which he was placed as a young man, surrounded by his seniors, making long voyages, residing in heathen lands, thrown mostly into the society of irreligious men, all of them worldly, many of them scoffers, and some of them vicious.

In Calcutta he made the acquaintance of the Rev. Mr. Thomason, a clergyman of the Church of

England. It was through the influence of this faithful minister of Christ, that he was led to devote himself to the service of God, in an open profession of his faith in the Saviour. Mr. Newton ever referred to him as his "father in God." Mr. Thomason was to his young parishoner a firm friend and faithful pastor; he was often at his house, and the christian friendship thus ripened into fraternal intimacy, on heathen shores, was as enduring as life.

Here, too, he became acquainted with the Rev. Mr. Corrie, then chaplain and arch-deacon, and who afterwards became the bishop of Madras. In the memoirs of bishop Corrie, the bishop thus speaks of Mr. Newton, in a letter to his brother-in-law: "Mr. Newton, you will know, is now the financial secretary of our church missionary society. He, above all our committee, has been with me like-minded, entering with all his spirit into our concerns, and looking our difficulties in the face."

But before this period he had been deeply interested and actively engaged in the missionary work; so that on the arrival of bishop Heber, Mr. Newton was the first person whom he summoned to explain to him the affairs of the Society. And ever after that he enjoyed the blessed privilege of weekly intercourse, in the committee with this noble mis-

sionary bishop — whose saintly life is a precious legacy to the church.

Mr. Newton derived not only much enjoyment, but incalculable benefit from his association with these men of God and missionaries of the Cross. In his later life it was the delight of his heart to call to mind the memory of these ministers. He was accustomed to entertain his family and friends while he refreshed his own recollections by naming the texts from which they preached, the hymns they sung, and reciting numberless little traits and anecdotes, illustrative of the characters and disposition of each.

These are by no means all whom he saw and loved among the missionaries in that far-off field. Other clergymen, whose society he enjoyed and whose labors he appreciated, claimed and received a large share of his christian regard, and with whom he was on intimate terms. Among these were Parker, and Goode, and others. Besides these, there were not a few pious laymen whom he found to be kindred spirits. With them he united in helping on the great and glorious work of christian missions in a heathen land.

Nor were his christian sympathies shut up to the missions and missionaries of his own church. While he was a resident of India, missionaries

were sent out from America by the American Board. On their arrival in Calcutta they were welcomed as inmates of his house, and received from him whatever it was in his power to bestow, for the promotion of their comfort. He rendered them substantial service in the management of their financial affairs. This act of christian liberality and kindness is noticed in the printed history of their missions, wherein it is stated that at one time Mr. Newton paid nearly the whole of the expense of their missions in the East Indias, for which he was to draw bills on the Board, payable in London; thus saving to the Board the necessity of shipping dollars to India, and of providing funds in advance, and avoiding the annual loss of interest on many thousand dollars.

Another reference is made in this history of the missions of the American Board, to the aid which they received from him. The following is an extract: "At the station at Bombay, the want of a house of worship and school combined, had long been seriously felt. At that time (1824) there was no Protestant house of worship for *natives* of Asia in the whole region extending from the extreme point on the south, to the Russian dominions on the north; and from the vicinity of Calcutta on the east, to the Mediteranean on the west. Towards

the erection of this chapel, about four hundred and fifty dollars were contributed in Bombay, and in Calcutta, seven hundred and fifty dollars, the greater part of which was given by Mr. E. A. Newton, and the remainder obtained by his exertions."

An illustration of the genuineness of his christian charities, is found in the fact that when he read this passage in the history of the American Board, he was much surprised, having utterly forgotten the circumstances which were thus brought to his mind, and remarked that "he was very thankful that he had done it."

Mr. Newton, while in India, also took a lively interest in the Baptist Mission, and every way in his power, aided and cheered their missionaries in their work. Mrs. Judson was several times a guest in his family.

A distinguished minister of the Baptist denomination, thus speaks of Mr. Newton's relations to the missions of that Society: "For many years, he performed for them various acts of service, and he frequently contributed to their expenses, and his large heart rejoiced in their success, while his personal affection was a constant support in their toils and trials. When I visited Serampore in 1836, both the Marshmans, father and son, spoke of him with the kindest remembrance."

About two years ago, Mr. Newton delivered an elaborate address on "the Serampore Mission and the Missionaries," which has been published; a production highly creditable to its author; in which the history of this mission, is clearly related, and the indications of Providence distinctly pointed out.

But Mr. Newton's chief interest while in India, was in connection with the missions established and carried on by the Church of England.

On the occasion of his leaving India, in 1825, the Calcutta Missionary Committee, of which he had been so long an efficient member and officer, passed the following resolutions:

"*Resolved*, That, the Committee cannot contemplate Mr. Newton's resignation of his charge, without deeply feeling the loss which the Church Missionary Society will sustain by his departure, and they deem it right, to record the expression of their warmest thanks for the cordial interest he has always envinced in their labors, and the attention with which he has watched over their concerns. They have invariably found in him a judicious counsellor, and active friend, and pray that he may be preserved in safety over the deep, and be long spared to promote the missionary cause, in his own country, with the same zeal and activity, for which he has been so distinguished in India."

On his return to the United States, he at once manifested that zealous interest in the cause of sending the Gospel to the heathen, which was invoked in the resolutions of the Committee.

He was a member of the first General Missionary Society of the Protestant Episcopal Church; and on the dissolution of that Society, in consequence of the organization of the General Board of Missions, he became a life member of that Board, and up to the day of his death, was devoted to its interests. He was a regular attendant upon its meetings, took a prominent part in its proceedings, and contributed regularly and liberally to its treasury.

On his return in 1825, he purchased a place in Pittsfield, which at that time was a small village. The nearest Episcopal Church was that of Trinity Church, Lenox. In the year 1828, Mr. Newton represented that parish in the Diocesan Convention. From that time, until his decease, a period of thirty-four years, he has, I believe, been elected annually, a delegate to the Convention, and has rarely failed to be present, and to take an active and prominent part in its proceedings.

Soon after he came to Pittsfield, he inaugurated measures for securing the services of the church to which he was so strongly and intelligently attached. By his exertions, a church edifice was

erected, almost the entire cost of which was paid by himself. Towards the church and parsonage he contributed upwards of twenty thousand dollars, while some hundreds, only, were given by other individuals.

For more than twenty years, all the incidental expenses of the parish were assumed by him, including deficiency of salary — a measure of christian liberality, which I will venture to affirm, has few parallels in the history of the Church in this country.

In 1828 Mr. Newton was elected a Deputy to the General Convention. For thirty-four years in succession did he represent the diocese of Massachusetts in the great ecclesiastical council of the church. He was one of the oldest members of that august body, and no layman of that convention commanded profounder respect. His age, his experience, his piety, ability, gave him an influence in that body which was as complimentary to Massachusetts as it was flattering to himself. He was always appointed upon important committees. He did not often address the house, but when he spoke he commanded the most respectful attention, by his stirling good sense, wise and practical views, clearly, concisely and forcibly expressed. Being a thoroughly trained business man, with a large share of

executive talent, he had a way of showing the practical bearing of questions which was often more profitable than the carefully elaborated arguments of more scholarly men.

His presence will be much missed at the coming convention, by those who have been long accustomed to look upon the commanding figure of his familiar form, in this general synod of our church.

He took a very deep interest in our diocesan conventions, from which he was rarely absent. He was ever ready with his counsel and his money to promote the interests of the Episcopal Church in Massachusetts. He initiated many movements in the convention with the view to the promotion of the prosperity of that communion, which he so ardently loved. His influence in this body was always strong, and at times almost commanding. Few men could successfully cope with him in debate upon questions not purely ecclesiastical. There was in his manner an air of manly independence, blended with the charming amenity of christian courtesy, which gave him great advantage in the conduct of a discussion.

He was "a man of God," and so not only loved the Church of God, but loved the word of God. Perhaps his long residence abroad in the heart of heathendom, in a land covered with pagan dark-

ness, and whose degraded people were sitting in the shadow of death, had served to increase his appreciation of the infinite value of that inspired word, which is "the light of the world." Hence, for many years he has taken a lively interest in measures for promoting the circulation of the Bible at home and abroad. He has always been a subscriber to the American Bible Society. He was a life-member of this institution, and at the time of his death was one of its vice presidents. For many years he was the president of the Berkshire County Auxiliary Society, which was reorganized chiefly at his suggestion and through his zealous efforts. His last visit to New York was to attend the annual meeting of the parent society.

As "a man of God" he had not only a profound regard for the ministry of God, but felt the importance of securing for them the means of a thorough education. For many years he took a deep interest in the General Theological Seminary, N. Y. In that school of the prophets he endowed the "Thomason Scholarship," purchased a small library, and furnished a room. In this endowment he expended about three thousand dollars; and in emergencies he has been accustomed to aid the institution with contributions. For many years he was one of its most active lay trustees. A few

years since, having become dissatisfied with the administration of its affairs, he declined acting as a trustee, and withdrew from all connection with the institution.

Mr. Newton maintained a reputation for personal piety which commanded the respect of all classes in the community. His unblemished moral character, his many christian virtues, his integrity as a man of business, his upright and straight-forward course in all his intercourse with his fellow men, secured for him that measure of universal regard, which is accorded, even by an unbelieving world, to him, and to him alone, who shows by his daily life and conversation, that he is "*a man of God.*"

From his early manhood, he seems to have had clear and abiding views of a Divine Providence. His successes in life, and his reverses too, he looked upon, as wisely ordered by "Him who doeth all things well;" and as designed for his highest benefit. To God he ever gave all the glory, for the good which he so largely shared in life.

As a *churchman*, he would be ranked according to the stand-point of those who should judge him. By some, he would be regarded as holding exclusive views; while, by others, he would be considered as entertaining very moderate opinions in ecclesiastical matters.

He was an Episcopalian from principle. He loved the church. He delighted in her ordinances. He believed in the apostolic character and authority of her ministry. Her consecrated courts were his hallowed home. Her Liturgy was to him, a treasure above all price, which he held with a firmness that no power of earth could impair. He labored for her prosperity. He was particularly anxious to extend her communion in this Commonwealth, and often expressed the regret, that more was not done to promote the increase of the Episcopal Church in Boston.

He was thoroughly evangelical in his doctrinal views, and as thoroughly loyal in his adherence to church institutions.

He was in no sense, a *party* man, and no person could ever count upon his vote, in either the General or in the Diocesan Convention, by virtue of any alliance, with any party in the church. In this regard, he maintained an independence of opinion and action, which at times rendered him singularly prominent. Where the church had not legislated, he felt himself at liberty to act, in relation to associations for charitable and religious purposes, as he thought best; and that liberty he exercised regardless of the views or wishes of his brethren.

During a residence of thirty-seven years in Pittsfield he commanded the universal respect of his fellow citizens. They who knew him best, honored him most, and this is surely high praise. Though living nominally a retired life, yet he was active in promoting the educational, religious, and benevolent interests of the town. For many years he was a Trustee of William's College, and for a long period, President of the Agricultural Bank of Pittsfield.

He did not allow his larger gifts to dry up the fountain of lesser charities. As "a man of God," he was mindful of God's poor. He knew that such were always to be found in a christian community, for the good of christians. One of the noblest traits in his character, was the munificent flow of his private charities. His benevolence, was of that christian kind which seems to cost no sacrifice to exercise; a charity which was not so much the promptings of the conscience as the impulse of the heart. To do good appeared to be the great object of his life. It is remarked of him by one who knew him long and most intimately: "In twenty-five years, I have not known a day, in which some project, or purpose, for the temporal or spiritual good of others, has not been his leading occupation." The "memory" of a man, who thus uses what God gives, is, and ever must be, "*blessed.*"

Mr. Newton declined accepting political position from his friends. At one time, he consented to serve as a member of the Executive Council of the State, which office he filled with general acceptance. He was educated a Federalist of the old school, with some distrust of our republican form of government. He had naturally, a partial leaning to the English nation and institutions. But for the last thirty years his political opinions have been gradually changing, in favor of our own form of government. This change was wrought, mainly, by witnessing the successful working and grand results of free institutions.

He had large and glowing anticipations of what this country was destined to be and do, especially in promoting the glory of God, in the work of evangelizing the world, by the spread of the Gospel of the Lord Jesus Christ; while it afforded an asylum, with all the home blessings of political freedom, to the oppressed and destitute, of the less favored nations of the earth.

In the evening of his life, he saw the dark cloud gather upon the horizon of the great Republic. But that cloud, black as it was, did not overshadow these views and hopes. The terrific thunder that fell upon his feeble ear did not shake his confidence in the perpetuity and mission of the country of

his adoption. During his last sickness, he had the news from the army read to him, and though his feelings rose or fell, in his weak state, according to the character of each day's intelligence, yet he always expressed confidence in the ultimate triumph of the government, over those who were madly striving to destroy the Union and the Constitution, by the violence of a wicked rebellion. He looked upon the cause of the government as the cause of God, and under his special guidance, he believed the Republic would come out of the bloody struggle, chastened, but triumphant.

His patriotism was enthusiastic and intense. Such were the emotional qualities of his character that it could not be otherwise. As "a man of God," he believed civil government to be ordained of God, and he therefore honored and sustained that form of it under which Providence had placed him, and so lived and died, as all men should, a *christian patriot.*

In regard to his social character, it may be said that he was an admirable specimen of a christian gentleman — honorable and affable, dignified and courteous; combining in his character and exhibiting in his intercourse those attributes which are developed by goodness of heart, — a mind wisely and well stored with useful knowledge, a catholic spirit, a cultivated taste, and refined manners.

His business sagacity, large intelligence and valuable acquirements, in combination with his lively conversational powers, gave him a high social position. While he never compromised his claims as a well bred gentleman, he was resolute and determined in maintaining what he regarded as religiously just and proper. All who have shared the hospitality of his house, can bear testimony to that noble liberality which made his guests feel entirely at home, — while surrounded by the luxuries of wealth, — whose simplicity partook largely of that elegance which marked the princely affluence of a former age.

On his domestic character I need not enlarge. I would not violate the sanctity of the hallowed hearth-stone, by attempting to portray to the public view, what is there enshrined in holy memory.

He was the light and joy of his household. It was here, more than anywhere, that his real character was understood and appreciated. Here too, and for this reason, he was most devotedly loved. His family all looked up to him, with something more than the feeling of affection. To his opinion they were wont to defer with an unquestioning confidence. His counsel was to them almost oracular, — and on the decisions of his judgment they cheerfully rested. His smiling countenance and

cheering salutations imparted a joyous sunlight to that circle, of which he was the centre.

In his death, a man of rare ability and of unique character has passed away from earth. His family have been bereaved of their best beloved friend. The rich have lost one who did honor to their class; the poor, a liberal benefactor. The community has lost one, whose eminent worth, public spirit, warm and wide philanthropy, and wise counsels, rendered him an object of veneration to all who knew him. Our communion has lost a loyal layman; the cause of missions, a munificent friend. In the death of Edward A. Newton, the Church militant lost, and the Church triumphant gained, "A MAN OF GOD."

It is well to pause at the door of such a man's tomb, before it be closed forever, and listen for a moment to the instructive lesson which it teaches.

We are here admonished of the end of earth. We are reminded of the necessity of so living, as to make that end a triumph of life. Here we may discover what constitutes real greatness and true success in the world.

In the early history of our departed friend, the young have a brilliant model, worthy their study:— in his religious integrity, long before he professed to be a christian; in his energy, industry, and enter-

prise, rewarded by the confidence of his employers and the successes of his responsible undertakings. Here they may see how much, under God, a man's success depends upon himself; how a young man may make his mark in the world, without adventitious aids, solely by his own well directed exertions.

The man of business may here learn how much he may adorn and dignify his commercial calling, by becoming "*a man of God;*" that religious principle and practice do not interfere with, but essentially promote the permanent prosperity of business pursuits. They may moreover read in the light of his life, a lesson which at this day is of much importance. Mr. Newton made his money mostly in ten years. He regarded his gains, as they indeed were, an ample fortune. He was in the prime of life, a little more than forty years old, when he withdrew from active business, and wisely investing his capital, devoted his life to the cultivation of his mind, the comfort of his family, the promotion of religion, and the welfare of his fellowmen. He resisted all temptation to become a millionaire; he closed his eyes to the brilliant bait which has seduced so many, who have retired on a handsome competency, to risk the whole, for the sake of "a little more," and who have lost what they risked, and have been compelled when their sun was past its meridian, to begin life

anew, and to be a slave, either to business or to poverty, during the remainder of their days. Mr. Newton was willing that others should strive to amass millions by the accumulated earnings of hard labor, the savings of a mean parsimony, and the drudgeries of a slavish life. He was content with a fortune whose income enabled him to live in a style becoming his station; maintaining a generous and elegant hospitality; sustaining with a liberal hand the institutions of religion; contributing largely to charitable enterprises; feeding the poor, at his own door; and thereby passing his days in the enjoyment of the luxury of doing good. May not the merchants of our large cities, learn wisdom from his wise and worthy example?

As christians and as churchmen, we may behold in his life, how much "*a man of God*" may do, by his influence, his efforts and his contributions, in furthering the great interests of the Church, at home and abroad. Let us then, while we may, consecrate our time, our talents, and our substance, to the great work of extending the Redeemer's kingdom, so that when life and labors are ended, we may, like him whose death we now commemorate, leave to the world the richest legacy the world can have: the hallowed memory of "A MAN OF GOD."

The following remarks were delivered by the Hon. Robert C. Winthrop, in the General Convention of the Protestant Episcopal Church in the United States, held at New York, October, 1862, on moving a Resolution on the death of the Hon. Edward A. Newton:

I hardly know, Mr. President, how far it has been customary on previous occasions, to take formal notice of those, if any there were, who, having been elected delegates to this body, have died before the day of meeting had arrived. But I am sure that I shall be pardoned for saying a very few words, in compliance with the request of my colleagues from the Diocese of Massachusetts, in regard to one of our original number, whose long accustomed presence at these Conventions cannot fail to be missed by us all.

I cannot forget, indeed, that it was my good fortune, when I heretofore had the honor of a seat in this House, to be associated with at least two delegates from Massachusetts, who have recently passed away, and whose services to the Church were not less conspicuous than the purity of their lives and the eminence of their position and characters. I need hardly say that I refer to the Hon. William

Appleton, of Boston, and the Hon. Edward A. Newton, of Pittsfield. Both of them were present with us here nine years ago, when it was our privilege to participate in those memorable and most impressive opening services of that Convention, not only with the Representatives of all the States and Dioceses of our beloved Union, but with a distinguished delegation from the Church of Old England, the honored mother of us all. Both of them have been permitted to take part in the deliberations of still more recent Conventions, in which the Churches of our whole land have been happily and harmoniously represented. We may hardly regret, on their own account, certainly, that neither of them has survived to meet with us to-day, when the afflicting condition of our country is so forcibly and painfully recalled to us by so many vacant seats in our assembly, and when the unity of the American Episcopal Church, for the first time in its history, has been temporarily, we trust, but most unhappily disturbed. To deplore the departure of such men, under such circumstances, would subject us to that well-remembered reproach of one of the old prophets, when, after speaking of the death of righteous and merciful men, he adds, "none considering that they were taken away from the evil to come."

Both of them had lived long and honorable and

useful lives. Both of them knew in whom they had trusted, and were ready to render an account of the stewardship which had been committed to them. Their eulogies have already been pronounced from the pulpits and by the press of their own and of other States; and by a striking coincidence, an eloquent funeral tribute to the one has just been delivered in the Chapel founded by the other. It would be superfluous for me to add anything to such tributes.

Mr. Appleton died a few months before the time when he would again have been elected, without a dissenting voice, to the seat in this body, which he had so long and so acceptably filled. As his name, therefore, will not appear on our rolls, it may hardly be appropriate to include it in the Resolution which I am about to offer. But Mr. Newton was duly chosen a member of this Convention, and died but a few weeks before the time of our meeting. Had he lived to be present with us once more, he would not only have been the senior member of the Massachusetts delegation, but would have been entitled, if I mistake not, both from his length of service, and from his devoted attention to the interests and legislation of the Church, to be considered, so far as the Laity at least are concerned, as the Father of this House. It seems fit, therefore, that

the records of the Convention should bear public and permanent testimony to the deep sense which we all feel, of the loss which has been sustained by the Convention, and by the whole Church, in his recent death. With this view, and under the instruction of my colleagues, I offer the following Resolution:

Resolved, By the House of Clerical and Lay Deputies, that we cannot fail to miss, from his long accustomed seat in our Council, the late Honorable Edward A. Newton, of Massachusetts, and that we are unwilling that his name should disappear from the rolls of the Convention, without an expression of the deep regret with which we have heard the announcement of his death, and of the sincere respect which we entertain for his memory.

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